



THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT  
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NOTES ON THE THEORY OF  
THE ATOM

BY  
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AND  
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TO THE  
VERY HONOURED  
Madam SUSANNA LING.

MADAM,

**T**HE Prophet Daniel, when he testified unto Christ, styleth Him, by a Circumlocution, Palmoni; that is, such a One, a certain Saint, One who was most admirably skill'd in that obscure Art and difficult Mystery of Numbring the Times. Peloni Palmoni is the Grand Teacher, as he will be at last the Chief Auditor of all Accompts, and hath for his Disciples Holy Angels and Holy Men: Holy Angels do leave in his School this Heavenly Arithmetick. I heard one Saint, one Holy Angel speaking, and another Saint, i. e. another Angel of God said unto that certain Saint, viz. unto Palmoni, which spake, How long shall be the Vision concerning the daily Sacrifice? When shall the Sanctuary be cleansed? Dan. 8. 13, 14. And one said unto the Man clothed in Linen, which was upon the

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Waters

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## The Epistle Dedicatory.

Waters of the River, How long shall it be to the end of these Wonders? *Dan. 12. 6, 7. Holy Men also are the Scholars of Palmoni: Moses and the Prophets sate at his Feet, praying his Instructions in this Divine Science. So teach us to number our Days, that we may apply our Hearts to true Wisdom, Psal. 90. 12. David confesses, that his Times were in his hands, either to lengthen, or cut them short at his pleasure, Psal. 31. 15. Lord, make me to know my End, and the measure of my Days, what it is, that I may know how frail I am. Behold, thou hast made my Days as a Hand's breadth, a Span, and mine Age is as nothing before Thee. Yea, and the Holy Apostles have studied this intricate Art of Accompting under him. What is your Life? said St. James to his Christian Catholicks; It is a Vapour, that appeareth for a little, and then vanisheth away, Chap. 4. 14. These were good Proficients in this sublime Mystery, most excellent and exact Accomptants, his genuine Disciples, and well worthy of such a Master.*

*But there be others in the Christian World, who would fain pass and be taken for his Scholars, altho they be very bad Accomptants: For when they come to an Audit here, to cast up, and liquidate their Accompts, they be mightily out in them: For either they*



## The Epistle Mediator.

they have no Accompts, they never kept any, or they bring in, as that unjust Steward, but false Accompts, to cheat the Eyes, and deceive the Minds of their Lords and Creditors. There was a Master of a Ship, who being return'd home from his Voiage, and call'd to account with his Owners, did bring in the Boot-Accompt. Sirs, said he, I can neither Read, Write, nor Cypher; but what I got, I put into this Boot; and what I spent, I took out of it; and what remains in it, is Yours. This was a sorry Reckoning; yet a just and true one, because it proceeded, though from his Simplicity, yet also from his Integrity and downright Honesty.

But let me speak as a Christian, as a Divine, The great Reason of all Bad Accompts and Frauds, is from want of the Love of God. God's Love to us, and God's Love in us, is the cause of our Love to God, and to our Neighbour. If we love God, and are beloved of God, we will keep his Commandments; deal justly and truly with others, as we would be dealt withal our selves: It will not suffer us in the least to over-reach or defraud our Brother: It will put us upon doing good to all, but principally, as we have Ability and Opportunity, unto those of the Household of Faith. For God is Love, and the Love of God is the Fountain from whence all those Streams of Love and Goodness, wherewith our Lives, and the Lives

of

of our Fellow-Creatures are refreshed. And this Love of God in us, received and sensed by us, will constrain us to love and do good, as our God doth, even unto the Evil and Unthankful. Such as are Strangers to the Love of God, are Strangers unto all Goodness.

There be too too many such in the World, who never tasted of the Peace and Love of God: But this deceased Christian, at whose Funeral I Preached this Sermon, was One who had been melted by Divine Love. You did not know her Personally, although she walked in Communion with you. She was the Godly Child of a very Godly Mother; Religion seem'd to have run in her Blood. She was very well skill'd in the Book of Life, the Holy Bible. God's Word was the Delight of her Soul, and her great Comfort under her great Afflictions: And the Consolations which she drew from the Holy Bible, she communicated unto others who conversed with her; for she was much in Holy Conference, speaking always the Language of Canaan to those about her.

In her last Sickness, she gave herself wholly unto Reading and Meditation, Self-reflection, and Prayers, preparing herself for her approaching Change: And though she had her Exercises from within and without, as all the Children of God have more or less; yet at last, before she died, the Lord sent the Comforter unto her; and some Hours before she left this World,

## The Epistle Dedicatory.

*World, she was ravish'd with the Joys of God's Salvation, and rid of all her Doubts and Fears, being fully perswaded of God's Everlasting Love unto her in our Lord Jesus.*

*Accept, Good Madam, of this slender Testimonial of my unfeigned Love to your precious Soul ; and may you also have an Ethcol of the Heavenly Canaan, the First Fruits of the Holy Spirit, the Pledge and Earnest of your Adoption here below, 'till you come to be put at last into the full Possession of your Inheritance with all God's Elect in Glory ! Which is the hearty Prayer of,*

Honoured MADAM,

Your most Humble and Faithful

Servant in the LORD,

*John Quick.*

The Epistle Dedicatory.

Most, for my comfort, with the joy of God's Spirit,  
tion, and rid of all our doubts and fears, being fully  
preserved by God's Everlasting Love unto us in our  
Lord Jesus.

And, O Lord, of our Father's Mercies,  
of us undoubted Love to your precious Soul; and  
may you also have an Election of the Heavenly Canaan;  
the Full Fruits of the Holy Spirit, the Blessings and  
Favour of your Adoption here, and all your own to  
be put at last into the full Possession of your Inheritance  
with all God's Elect in glory. Which is the hearty  
Prayer of

HONOURED MADAM,

Your most humble and Faithful

Servant in the LORD,

John Milton.

## *The Triumph of Faith.*

Rom. viii. v. 38, 39.

*For I am perswaded, that neither Death,  
nor Life, nor Angels, nor Principalities,  
nor Powers, nor Things present, nor  
Things to come, nor Heighth, nor Depth,  
nor any other Creature, shall be able to  
separate us from the Love of God, which  
is in Christ Jesus our Lord.*

**I**T was the Desire of our deceased Sister \*, a truly pious \* Mrs. Roth-  
Member of this Church (and of whom I have good Grounds *well.*  
to be perswaded, that she is now with our Dearest Lord in  
Heaven) that I would preach at her Funeral from these  
Words, which I have read unto you. They were much upon  
her Heart on her sick and Death-bed ; she had tasted and felt  
the Power and Sweets of them in her own Soul, which made her  
break out into those rapturous Expressions but a few Hours before  
she died : Now there is no more room for Doubts and Fears ! For I  
am perswaded, that neither Death, nor Life, nor Angels, nor Prin-  
cipalities, nor Powers, nor Things present, nor Things to come, nor  
Heighth, nor Depth, nor any other Creature, shall be able to separate  
us from the Love of God, which is in Christ Jesus our Lord.

B *as usual* This



1. Those Divine and Heavenly Comforts, which are given unto Believers. (studious and laborious after true Holiness) groaning under the heavy Burden of their Body of Death, those inward and insupportable Pressures, by reason of indwelling Sin, the Imperfection of their Sanctification, and Remainers of natural Corruption that are within them. From the 1st unto the 17th.

2. The Consolations administred and received by God's Saints under their Sufferings here below. These are recorded from the 18th to the 31st Verse.

3. The Triumph of Elect Believers over all their Adversaries and Evils, which they meet withal in this World. From the 32d Verse to the end.

Our Text is fallen under this last Head; in which the Apostle lays down these two Propositions:

1. That no Passives, no Sufferings whatsoever, shall be able to separate Elect Believers from the Love which God hath for them in our Lord Jesus Christ; of which there be seven enumerated: *Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? (As it is written, For thy sake we are killed all the day long; we are accounted as Sheep for the Slaughter) Nay, in all these things we are more than Conquerours, through him that loved us.*

2. As no Passives, so no Actives can do it, none of their Enemies, the most powerful, the most formidable, the most malicious and mischievous of them can never, shall never be able to do it: They may attempt and enterprize such a Divorce betwixt them and God's Love for them; but they shall never be able to effect it. The Apostle reckons up ten of these, whereof nine be Specials and Particulars, and one General, as purposing and endeavouring might and main with all their Powers and Forces, insulting and assaulting these Elect Believers; that if possible they might bereave and deprive them of God's Love in Christ Jesus towards them; but all to no purpose: Their Attempts and Endeavours, their most furious Insults and Assaults, are ineffectual and unsuccessful: For, saith the Holy Apostle, *I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers,*

## The Triumph of Faith.

3

*Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Jesus Christ our Lord.*

In this Jubilee of Faith, let us consider, *The Person triumphing.* Who is it? In our Text it is the Apostle *St. Paul* that makes this joyful and glorious Profession and Protestation: *I am persuaded, that neither Life, nor Death, &c.* Yet let me tell ye, he must not be here regarded in his single and personal Capacity only; as solely triumphing, and as if he excluded all other the Saints of God, from participating in this his blessed and triumphant Assurance. No; but we must account and repute him as one personating and representing the whole Body of Elect Believers, victorious and triumphing over all the once affrighting, but now vanquish'd and subdu'd Adversaries. He acteth and speaketh in the Person of them all, learning and informing us what will be our estate very shortly; for as he was, so shall we also be, through the same Grace, and through the Power and Assistance of the same Spirit, we having the same Spirit of Faith; according as it is written, *I believed, and therefore have I spoken*; we also believe, and shall therefore speak. *We are persuaded, that neither Life, nor Death, nor Angels, nor Devils, nor any other Creature, shall be able to separate betwixt us and the Love of God in Christ Jesus.* And thus, in the foregoing Chapter, he bringeth in himself as a Type and Emblem of all the Saints in their threefold estate:

1. As foil'd and captivated by indwelling Sin, mourning and groaning under their sore Bondage and calamitous Estate, *O wretched Man that I am!*

2. As rising and recovering from his sad and sorrowful Condition, calling upon his Fellow-Members, and sympathizing Fellow-Soldiers, in this holy spiritual Warfare, to lend him their helping-hand, and to come in to his Assistance: *Who will deliver me from the Body of this Death!*

3. As, through the Grace of God, victorious and restored, and so joyous and triumphant, praising and blessing God: *Thanks be to God for Christ Jesus our Lord, through whom he has, and we also shall have, a full and final Victory.*

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And this is farther evident from the Context; for in the 35<sup>th</sup> Verse, the Apostle doth not speak in the singular number, as only of himself in his glorious Challenge, *Who shall separate Me from the Love of Christ?* but in the plural, *Who shall separate Us from the Love of Christ?* What *Us* is this? I answer, *Us* Believers, *Us* Elect called, *Us* Elect converted, *Us* Elected justified. So then when he varieth the number, and maketh an enallage of the singular from the plural, and saith, *I am perswaded*; yet that all Believers might take themselves for included, and particularly concerned in this his Triumph; and that he doth not speak for himself, but for them also, he expresseth his Assurance as theirs; and is as much perswaded for them, as for himself, and therefore joineth them as Partners with him, and Partakers together with himself in this heavenly Confidence: For, saith he, *I am perswaded, that neither Life, nor Death, nor Angels, nor Devils, nor any other Creature whatsoever, shall ever be able to divorce Us from the Love of God in Christ Jesus our Lord.*

2. We have the Apostle's Jubilee and Triumph; yet not his only, as I said, but that of Elect Believers also: *I am perswaded, that neither, &c.* The Word in the Original is not *πιστευω* in the present Tense, but *πιστευκα* in the perfect; not *I am*, but *I have been perswaded*, and so am still perswaded. Yet it is properly enough, and very emphatically render'd in our Version, by our most Learned and Judicious Translators, *I am perswaded*. For although he had obtained this Grace and Favour from God, to be fully assured of his Love; and to have it sealed to him, it may be the very † next Day after his Conversion; yet he had not lost this rich and rare Jewel for many long Years after. Although he had been exercised with sore and sharp Trials, and had been buffeted by an Angel of Satan, and combated continually by his Body of Death; yet he retained firm and stedfast this blessed Hope and Assurance of God's Love unto his Soul for near forty Years. And I very well remember, that a Godly and Religious Gentleman of my own Name, told me upon his Death-bed, That after God had drawn him in his younger Days out of the Snares of Popery, and delivered him from the *Romish* Fowlers (who had lain Ginnas and Traps for his precious Soul) and brought him home unto himself by the effectual operation of his Holy Word and Spirit upon his Heart, he did in some short time after gain the Assurance of God's Love, and had kept it for above forty Years together; having great and good Hopes, even then.

† Acts 9, 12.

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then when he was a dying, that he should through Divine Grace make an happy Exchange of Earth for Heaven; of his Sins and Miseries, for perfect Holiness, and perfect Happines, for Eternal Life and Glory.

But the Matter of the Apostle's and Believers Confidence deserves our Attention. What is it that he professeth and protesteth to be so fully assured and perswaded of? I answer, it is this, *That neither Life nor Death, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature shall be able to separate us from the Love of God in Christ Jesus our Lord.*

What kind of Persuasion is this? Would you know its Nature?

1. It was not a meer Moral Assurance bottomed upon Probabilities and Conjectures; This could not be without its doubts and fears, its buts, ifs, and ands. For such as the Cause is, such is the Effect: if the Cause be necessary, the Effect is necessary, and follows infallibly; but if the Cause be but probable and contingent, the Effect can be none other, nor better than probable, pendulous, doubtful, and uncertain.

2. It is a sensible Persuasion, an Assurance arising and springing from Sense. The Apostle derived his Assurance from his Sense and Feelings, and so do all Elect Believers also derive theirs. *That which we have seen with our Eyes, which we have heard with our Ears, which we have looked upon, and our Hands have handled of the Word of Life; (for the Life was manifested, and we have seen it, and bear witness, and shew unto you that Eternal Life which was with the Father, and was manifested unto us) That which we have seen and heard declare we unto you, 1 John. 1. 2, 3. For we cannot but speak the things which we have seen and heard, Acts. 4. 20. Again, taste and see that the Lord is good, Psal. 34. 8. What a Man sees, hears, tastes, and feels, he can confidently attest unto the truth thereof. The Objects of Sense are undoubted: They be so clear, as none can justly call them in question. The Apostle had sensible Experience of the Love of God being shed abroad in his Heart; and therefore spake what he had felt of its Power, Efficacy, and Virtue within him, and upon him.*

3. As it is a sensible Persuasion, so is it a fixed, and most firm Persuasion; it lyeth so close home upon the Soul, that it cannot be shaken off. *St. Paul could never be rid of it; it stuck to him at all Times, and abode with him in all Places. I am confident.*

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confident of this very thing (saith the Apostle to the Philippians) that He which hath begun a good Work in you, will perform it until the Day of Jesus Christ, Cap. 1. 6. The Persuasion from Sense is sure and most certain: It is exclusive of all doubts. He must be an absurd and unreasonable Person, who will not believe the Snow to be white, and Fire hot, whereas the Sense of all Mankind affirms it. One Man may be imposed upon, but all Men cannot: Men cannot shake off the Evidence of Sense, which is common to all.

4. This Persuasion is infallible. *I know whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him against that Day,* 2 Tim. 1. 12. For I know him to be God Almighty, and that his Almighty Power will secure and preserve me. So that this Persuasion is bottom'd upon a most stable and unmoveable Foundation:

1. Upon God's irrevocable, and irreversibile Decree: *Whom he predestinated, them he called; whom he called, them he justified; whom he justified, them he glorified.* The Links of this Golden Chain of our Salvation are indissoluble. *The Foundation of God's Election standeth sure, having this Seal, the Lord knoweth, i. e. the Lord loveth them that are his: And whom he loveth from the beginning, he loveth unto the end,* Rom. 8. 29, 30, 33. 2 Tim. 2. 19. Job. 13. 1.

2. It is grounded upon the Operation of God's Holy Spirit, who sealeth them, and beareth witness together with their Spirits, that they are the Children of God. Now the Certificate and Testimony of the Holy Spirit of Truth is most uncontestable, valid, and infallible.

3. It is founded upon the Promises, which are all *Yea and Amen*, utterly impossible to be false: They be true Sayings of God; yea, Truth itself, and therefore must be made good. For Heaven and Earth shall sooner pass away, than the least jot or tittle of God's Word shall fail, or fall to the Ground. *Blessed is he that hath believed, for there shall be a performance of those things which were spoken from the Lord,* Luke 1. 45. Pray do but mark, among a multitude of others, these two Promises, and see what a solid, substantial, and infallible Assurance they do produce in the Hearts of sound Believers. *Whoever believeth in Jesus Christ shall not perish, but have Everlasting Life,* John 3. 16. *Forasmuch as I have loved the world, that I have given my only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* John 3. 17.



Thomas come in, and say, Lord, I believe, help my Unbelief. Increase my Faith. I know that I do believe in Christ, I know that I rest on Christ, I throw my self upon him, and upon him only for Salvation. What now can the conclusion be less than this but I am perswaded because of the Promise of God, who cannot lie, nor deny himself, that I shall not perish, but have undoubtedly and infallibly Everlasting Life.

Again, *Who saith cometh unto me, I will in no wise cast out,* John 6. 37. But, saith Peter, to whom shall we go, Lord, but unto thy self? For thou only hast the Words of Eternal Life. I know none other Rock unto which I may flee, but unto the Rock of Ages, Jesus Christ. And what then is the conclusion but this, therefore because I am drawn by the sweet, secret, and irresistible Power of Divine Grace, and do come unto, and run after the Lord Jesus, and lay hold of him, resting and reposing my poor Soul upon him; therefore he will in no wise cast me out; he will heal my Backslidings, love me freely, receive me graciously, and save me everlastingly. You see hereupon how ~~sure and infallible~~ his Assurance must needs be.

*Quest.* But did not ~~Paul~~ know this? Was he not assured, and perswaded of this Love of God towards him, by a special and particular Divine Revelation, which Elect Believers are now a-days destitute of?

*Ans.* Indeed this is the Doctrine of the *Romanists*: But it is not Scripture Doctrine, but clasheth with it, and is diametrically opposite thereto. For St. Paul doth not arrogate this Assurance to himself only; as if it were his sole, incommunicable Privilege. (No) but he layeth it open, and in common unto all the Children of God, as I have proved before, and you may read once again in the 8th Chapter of the Epistle to the *Romans*, Verses 30, 31, 32, 33, 34, 35.

Besides, I did but just now tell you what was the source and spring of this Assurance, viz. God's Everlasting Purpose and Decree of Election, sealed home by the Holy Spirit unto the sound Believer in his effectual Calling, and sincere Conversion, after deep Humbling, Repentance, and Reformation, with Divine Peace, Joys and Comforts, unspeakable, and full of Glory.

And to say no more, if Paul had attained unto this Assurance by supernatural Revelation, then he could never have told it

unto

unto the World, 2 Cor. 12. 2. when he was rapt up in his Spirit into the Third Heavens, into the Paradife of God; what he saw and heard there in those Extasies and Visions were not lawful to be declared; they were *το ἀποκρυφον*, Things impossible to be uttered. He had no Skill, if he had Will; he had not Words, nor Expressions whereby to signifie them unto others. And if this be a Truth, as they are his own expresse Words, how then could he have this Assurance by extraordinary Revelation? For if he had it so, we should never have had it made known to us: For such special, and divine extraordinary Revelations are miraculous, of which 'tis impossible to give any account of their Nature.

From the Text thus opened, we may learn these Three Points of Doctrine.

1 *Dof.* That Elect Believers are beloved of God the Father in Christ, or for the sake of Christ Jesus our Lord; not for their own sakes, but only for Christ's.

Were it not for the Person of Christ, God would not have any the least respect to them, or regard for them. The Prophet *Elisha* would not so much as deign cast his Eyes upon the wicked King of *Israel*, tho' he were a perishing, had it not been for the sake of that good King *Jehoshaphat*; nor would God have had any the least Pity upon Believers, had it not been for Christ's sake. It is in his beloved Son that he is well pleased with them: They be accepted in the Well-beloved: They be elected in Christ, as Members of Christ their Head; they have their Sins pardoned for Christ's sake; they be justified, because of Christ's Righteousness; they be adopted by the Grace of Christ, and reconciled by his Blood, and saved by his Death.

The Love which God hath for them, is not only a Love of Benevolence, by which he wisheth well unto them; but for Christ's sake, he hath a Love of Amity and Complacency for them, and richly loadeth them with all his saving Benefits, because of the Passion of Christ, who loved them, and died for them, and gave himself a Sacrifice of a sweet-smelling Savour; therefore hath God a most favourable respect unto them. Yea, and because of Christ's continual Intercession for them, because that he is their Advocate with the Father, therefore is God propitious to them, doing away all their Iniquities, Transgressions, and Sins. For God heareth Christ always, and can deny him nothing which he requesteth for them.

*Quest.*

*Quest.* But how is God's Love free, if it be given them in and for Christ's sake?

*Answer.* It is most free: For altho' the Effects and Fruits of God's Love received by us, do cost Christ his dearest Heart's Blood, yet they cost us nothing. We neither did, nor suffered any thing for which God's Love to us might be engaged or imparted to us: We could never merit any of God's Love in any of its kinds, acts, or degrees; so that God loveth us freely.

But, *2dly*, We may observe farther.

*1. Doct.* It is not possible that Elect Believers should be by any Means or Instruments, by any Creatures whatsoever, active or passive, present or to come, separated and divorced from this Love which God beareth them in Jesus Christ.

*2. Doct.* That Elect Believers, notwithstanding in-dwelling Sin in them, and very sore Afflictions from without upon them, may yet comfortably perswaded and assured of God's everlasting Love unto them in Christ Jesus our Lord.

The Love of God may be considered two ways, either passively or actively.

1. Passively, for that Love with which we are beloved of God, as when we were elected by him before the Foundations of the World, to obtain the Adoption of Children; when we were so beloved by him, as that he gave Jesus Christ unto us, and to the death for us. This Love of God is most wonderful, and admits of none, as being infinitely above, and beyond all Comparisons. It is a discriminating and distinguishing Love: For it hath made a vast difference betwixt us, and the rest of the World, who are not elected, but passed by in God's Everlasting Purpose, and reprobated forevermore. Yea, and this electing Love doth also make a wide difference in the very Elect themselves, so that they are not the same Persons that once they were. For whereas they were conceiv'd in Sin, and by Nature Children of Wrath, as all others are, because of Original Sin, and so have incurred and deserv'd the Curse of God, and Eternal Destruction for that, and their other innumerable, habitual, and actual Transgressions; yet God having from all Eternity predestinated them to be Vessels of Grace, and Heirs of Glory, he doth therefore in his appointed time call them effectually out of their Darkness into his marvelous Light: He doth convert them savingly by the invincible, irresistible Power of his victorious and vorticious Grace, he doth sanctifie them inwardly, and thoroughly

by his most Holy Spirit, purging out of them all their Filthiness, and superfluity of Naughtiness, enriching, perfuming, and adorning them with the choicest Spices of the Heavenly Merchant, with all saving Graces, and Christian Vertues, and maketh them fruitful in every good Work. Read to this purpose at your leisure, *Titus* 3. 3, 4, 5. *1 Cor.* 6. 9, 10, 11. *Eph.* 5. 8, 25, 26, 27. *Col.* 1. 12, 13.

Moreover this Love, whereby we are carested of God, is a peculiar Love: It is not extended unto all and every individual Person in the World, that they should share in it equally and alike. No; but it is only conferr'd upon a World chosen out of this World, *Job.* 3. 16, 17. *Job.* 17. 6, 9. *Many are called, but few chosen.* And these few Elect Ones, ere God's World in the World, his World call'd and called out of this World. Electing Love is not universal (that is a contradiction in the Elect) but is special of some Particulars and Individuals: This very Love of God is an Act of absolute Dominion and Sovereignty. God, in his infinite Fore-knowledge, seeing and beholding all Mankind as fallen into that horrible Gulph, and bottomless Pit of Sin and Misery, doth out of his rich, unsearchable, and unaccountable Grace, chuse some particular Men and Women, such as he pleased, out of this common ruined Mass, to be the blessed Heirs of Eternal Life and Glory: As a Potter out of the same lump of Dirt and Clay doth make one a Vessel unto Honour, and another unto Dishonour. And there can be no reason given hereof but this, That such was his good Will and Pleasure: He elected them, because he would elect them: *He will be gracious to whom he will be gracious, and merciful to whom he will be merciful; and whom he will be hardens.* Can he not do with his own as he pleaseth?

Again, this Love whereby we are beloved of God, is a most free and undeserved Love: We were elected before we had a Being, before ever the World had a Beginning; so that it must be absolutely free, without any motive or Merit for it in us. For the Children not being yet born, neither having done any Good or Evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth, it was said, *Jacob have I loved; but Esau have I hated.* *Rom.* 9. 11, 13. And the Lord hath appeared to me of old, saying, *I have loved thee with an everlasting Love; therefore with Loving Kindness have I drawn thee,* *Jer.* 31. 3.

And this Love of God is grounded and bottom'd upon an immoveable,

*The Example of Faith*  
moveable, unchangeable, and inviolable Decree. The Foundation of God standeth sure, firm, and fixed; yea, far more sure and fixed than the Laws of the *Medes and Persians*, which never change. Our Lord Jesus is the elect, precious Corner-stone, and Foundation in this Decree; and we who are now Believers, were then from before the beginning of the World chosen in him, and given unto him by the Father to be Heirs of God, and Joint-Heirs together with Christ of the Heavenly Kingdom. And that stupendious Love which moved God to give us unto Christ, will also move and induce the Lord Jesus to keep us carefully, and to restore us safely unto his Father. *Those that thou gavest me I have kept, and none of them is lost, but the Son of Perdition*; nor was he lost through any default of Care, Diligence, Fidelity, or Power; and Watchfulness of Christ, but merely that the Scripture might be fulfilled. And this is evident, and demonstrated beyond all possibility of Contestation, because that our Lord Jesus doth give unto all them, who are given him by the Father, Eternal Life, and they shall never perish, neither shall any one take them out of his hand. The Father which gave them to him is greater than all, and none is able to pluck them out of his hand: And he and his Father are one.

The Acts of this Divine Love are innumerable, and the degrees and dimensions of it are unmeasurable. Who can count his mighty Acts? Who can utter forth all God's Praise? There be heights, and depths, lengths and breadths unfathomable, incomprehensible dimensions in the Love of God, surpassing all created Knowledge. It is impossible to give in a Specimen of Particulars. I have hinted at some: And had I the Rhetorick and Arithmetick of Men and Angels, I could never express and compute the rest. Who can search out God, or the Love of God unto Perfection? It is a Golden Stream running out of one boundless, bottomless Ocean of Eternity into another. We are but of Yesterday, and know nothing of the Antiquity and Eternity of Divine Love: It was destined and design'd before time, communicated and collated in time, and will be continued and perpetuated when time shall be no more. That Love which God had purposed for his Elect before the World, doth seize upon them, lay hold of them, clasp, and embrace them whilst they lie in this World dead, rotting, and stinking above-ground in their Sins; and doth wash them in the Laver of Regeneration, quickning and raising them up unto the divine Life, sanctifying,



## The Triumph of Faith.

and purifying them in their whole Soul, Body, and Spirit, from all their Defilements and Abominations, and is now qualifying, and making them meet and fit for an Inheritance with the Saints in Light.

Besides this Love wherewith God doth love them, it causeth all to go well with them; all the Motions of the Wheels of Providence do work together for their good: So that all things are theirs, for the Use and Service, the Behoof and Benefit of these Elect Believers. And therefore who so is so wise, and observeth all the intricate and perplexing Passages of Divine Providence, from first to last, shall understand abundance of God's Love and Loving-kindness.

And to say no more, the Love which God beareth unto his Elect and adopted Children, it is ineffable and incomparable. Behold! what manner of Love is this, which our Heavenly Father hath expressed to us, and bestowed upon us, in making us his Sons and Daughters? Can you tell what its Nature is? Can you tell what its Acts, Kinds, and Degrees are? Have you any Parallel for it? any full, sufficient Similitude, and emphatical Resemblance of it? All our Comparisons are here faint, flat, low, and infinitely beneath it. 'Tis true, as a Father pitieth and loveth his Children; so the Lord pitieth and loveth them that fear him. But yet here is a vast inequality, a vast difference and disproportion betwixt these two: For the Love of earthly Parents, it is finite and scanty; it is changeable, and may be turn'd into Hatred; it is mortal and perishing; at best it is weak and feeble; it stands more in Show than in Substance, in good Words and Wishes than in beneficial Deeds and Performances; and oftentimes it is an helpless Love; witness the case of *Hagar* and *Ismael*: For when the Water was spent in the Bottel, she cast her Child under one of the Shrubs, and she went and sate her down over-against him, a good way off, as it were a Bow-shot: For she said, *Let me not see the Death of my Child; it is a cruel, a double Death unto me: And she sate over-against him, and lift up her Voice; and wept.* Here was the Love of a dear Parent, but an helpless Love. Now, is the Love of God our Heavenly Father towards us such a Love? No; it is infinite, unchangeable, immortal, real, cordial, mighty, yea, an almighty and all-sufficient Love, that nothing can be parallel'd to it, or compar'd with it. Oh! let my whole Soul be swallow'd up for ever in this most profound Abyss of Divine Love!

2. But

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13

2. But, secondly, the Love of God may be consider'd *Actively*, as it is in us, and proceeding from us towards God. This is our Love unto God, that Love which we bear unto God, with which we do love God, joy, delight, and acquiesce in God. And with this holy and heavenly Affection do all Elect Believers love God most sincerely and supremely, although but weakly and imperfectly. However, this Love is not at a stand, nor decaying, but groweth and encreaseth in them with the Increases of God, so that it becomes stronger than Death, that no Oppositions, no nor Death it self can master or conquer it; so it is a lasting, yea, an everlasting Love: They love God most dearly and transcendently. *Thou, Lord, said Peter, who knowest all things, knowest this to be the truth, That I love thee unfeignedly and superlatively.*

Psal. 18 1.  
John 21. 15,  
16, 17.  
Rev. 12. 11.  
Phil. 2. 30.

Now Elect Believers may know and be assured of both these Loves; of God's Love unto them, and of their Love unto God.

1. They may be ascertained of their Love to God, that they love him unfeignedly, and without dissimulation; that they do love him supremely and superlatively: For it is an Act of our own; and we cannot doubt of our own Acts exerted by us. A Man need not question whether he thinks, speaks, heareth, tasteth, or that his Senses be exercis'd; the very Motions and Operations of them are plain Demonstrations of their existence. Do but love God, exert the Act of Love to God in your Hearts, joy and delight in him chiefly and continually, study in all things to please him, be fearful of offending him, keep his Commandments diligently and impartially, and you may know certainly that you do love God. A Man that tasteth Honey, knows that it is sweet; and if ye love God, you cannot but taste and feel the Sweetness of it; and your own inward Sense and Experience will testify to this Truth, that you do love God; for you know it because you feel it.

Psal. 34. 8.  
1 John 1. 1, 2, 3.

2. That Love which God beareth to us: This also may be known by us; and we may have a solid and undoubted assurance of it. Possibly you will ask me, How so? I answer, in short, by this:

1. God's Love to us from before time, is manifested by our Love unto God in time. Do we love God now? Then certainly God loveth us, and loved us with an everlasting Love: For we never loved God, but he loved us first. That pure and holy Flame which burns in the Heart of an Elect Believer, was first kindled by a live Coal from God's Altar, from God himself.

1 John 4. 10.  
Gal. 4. 2.

2. Do

2. Do you detest all Sin? the whole Brood, Spawn, and Generation of that infernal Viper, Sin? If God do set his Heart-Love upon you, your Hearts are set against all Sin, all kinds of Sin, and all and every individual known Sin, your own Sins, and others Sin; you cannot brook, nor tolerate them; you cannot connive at them, nor indulge unto them in the least. Ye that love the Lord, hate Evil; the evil of suffering, is no Evil in comparison of Sin. This is the worst of Evils, as being totally, essentially, and eternally evil. You that name the Name of Christ, or are called by his Name, or do call upon his Name, do you depart and apostatize from all Iniquity. If you do so, and you cannot but know whether you do so or no; and if you know that you do hate Sin universally, implacably, and with your whole Heart; then also you may very well know that you are beloved of God.

Psal. 97. 10.  
2 Tim. 2. 19,  
20.

3. What is that Obedience which you yield unto God? Is it free, spontaneous, and voluntary, or enforced and constrained? David, the Man after God's own Heart, the Elect of God, a most eminent Old Testament-Believer, highly beloved of God, could pray the Lord to accept of his Free-will Offerings, and that he might be enlarged to run the ways of God's Commandments. Is your Obedience cordial and cheerful? from the Heart and with the whole Heart? *Thy Law is in my Heart*; and, *Make me to go in the Path of thy Commandments*, said the same David; *for therein do I delight*. Is your Obedience full and impartial? Is it without picking and chusing? without halting and halving? *Then shall I not be ashamed, when I have respect unto all thy Commandments*. Lastly, is your Obedience constant, lasting, and unwearied? They that begin in the Spirit, and end in the Flesh, may think themselves young Saints, but do prove old Devils. Where the Love of God is centred, and abiding in the Soul, it makes it to be fixed, immovable, and to be always abounding in the Work of the Lord, unto all well-pleasing. *I have sworn, and will perform to keep thy righteous Judgments*, 119 Psal. 106.

Psal. 119. 32.  
108. 35.  
40. 8.

Psal. 119. 6.

4. If God's Love be fixed on you, you be drawn by a sweet and holy violence unto Christ, you are moved by the irresistible Power of Divine Love, to give up and resign your selves totally and eternally unto the Lord Jesus: *Draw me, and we will run after thee. I have loved thee with an everlasting Love; therefore with loving-kindness have I drawn thee. None can come unto me, except the Father draw him. All that the Father giveth me, shall come unto me.*

Cant. 1. 3.  
Jer. 31. 3.

John 6. 37, 44.

And

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And David said, Truly, Lord : I am thy Servant, the Son of thine Hand, Psal. 116. 16  
*mind* : Thou hast loosed the Bonds of my distress. I will offer to thee 17, 18.  
 the Sacrifice of Thanksgiving : I will pay my Vows unto the Lord now,  
 and in the presence of all his People.

Lastly, If God doth love you, he hath given his Holy Spirit  
 to dwell in you, to be an Unction to you, to teach and lead you 1 John 2. 20,  
 into the Knowledge of all needful, saving Truth, to bring the 27.  
 Things and Works of God, inwrought within you, and upon you, John 14. 16,  
 unto your remembrance ; to be a Seal unto you, a Pledge and Ear- 17, 18, 26.  
 nest of your Adoption, and to seal you up unto the Day of Redem- Ephes. 1. 13,  
 ption, to be your Instructor, Sanctifier, Advocate, and Comforter. 2 Cor. 1. 21,  
 For as many as are led by the Spirit of God, they are the Sons of God. Rom 8. 14, 15,  
 For ye have not received the Spirit of Bondage again to fear ; but ye 16.  
 have received the Spirit of Adoption, whereby we cry, Abba, Father.  
 The Spirit it self beareth witness with our Spirit, that we are the Chil-  
 dren of God.

But there are some things which may and do seem to deprive  
 Elect Believers of this precious Jewel, their Assurance of the  
 Love of God : 1. Sins within. 2. Sufferings without them.  
 And they do but seem to despoil them of it ; for they neither do  
 nor can do it really nor eventually. For,

1. Notwithstanding Sin indwelling in them, they may have  
 God's Love, and good Assurance through Grace of God's Love  
 unto them, and of theirs unto God. For Sin could never hinder  
 their Election before time, nor could it debar them of Divine  
 Love to call them in time effectually, and to convert them saving- Ezek. 16. 8.  
 ly : For if it could, they had never been elected nor converted. Tit. 3. 3, 4, 5.  
 If Sin could do it, they must have been for ever destitute of the  
 Love of God, because all Men were Sinners ; and there is not a  
 just Man upon Earth who sinneth not. Yea, and God does so  
 wisely manage and order this hellish evil Sin, as to make it pro-  
 mote and further their Sanctification: For it is in this case with  
 Elect Believers as with poor Travelless, whilst journeying on the  
 High-way, other Travellers riding with them do asperse them ;  
 yea, and they themselves do dash up dirt upon themselves ; but  
 they either take no notice at all, or make very light and slight of  
 it: Pish ! say they, these are but the Badges of Travellers. But  
 by and by the Horses stumble, and the Men fall into a Ditch,  
 and are bemired all over. Now this Fall and this Filth causeth  
 them to wash their Clothes, and to cleanse away all their Spots  
 small and great ; and the Bruises they had by the Fall, make  
 them

them to travel more carefully and circumspectly for the future. And just thus is it with Believers: As they are travelling in this World, they do contract, both by their Omissions and Commissions, many a foul Spot upon them; but they make no matter of it, till such time as God suffers them to be over-power'd by some great Temptation, and fall into some notorious Transgression; then Conscience is awakened and terrified; and by reason of the Wounds and Breaches in it, and the Terrors of God upon it, they fall to purifying of themselves. Then Repentance is renewed; then they wash themselves in those bitter and briny Waters, not only from their gross Pollutions, but from their lesser Sins and Offences; then they cleanse themselves inwardly and outwardly; then they cry unto God to wash them thoroughly, to cleanse away their Leprosie, and to heal them perfectly. Thus from the stirrings and motions of Sin in them, and from the out-breakings of grosser Corruptions upon them, doth God's Holy Spirit excite Evangelical Repentance, Faith, Fear, Indignation, Zeal, godly Jealousie, a vehement Desire, a holy Revenge, and spiritual Watchfulness in them: Yea, and he putteth them upon mortifying and crucifying the Flesh, together with all the Lusts and Affections thereof, and causeth them to walk more humbly, carefully, circumspectly, closely, and uprightly with their God for the future: So that in all things they labour to approve themselves unto God, and to have a Conscience void of Offence, both towards God and the World. [So that although their Sins were great Sins, yet they were good Sins: Not good in themselves, no more than mortal Poisons can be good; but good in their Effects and Events, as God extracted, like a most wise Chymist, a most soveraign Antidote out of the most poisonous Vipers.

Yea, and let me add one word more: Sin in Elect Believers, cannot divest them of their Assurance, because it doth hasten their Salvation; for it makes God's Saints weary of their Lives, and to cry more ardently unto God for a speedy and full deliverance from it: Oh! when will the Redeemer come to *Sion*, and turn away Transgression from us, the poor Children of the God of *Jacob*! Come, Lord Jesu! O come quickly! Put an end to Sin! totally abolish it, eradicate and extirpate it, Root and Branch, out of our Hearts and Lives! Oh that we might sin no more! When, O when shall we be sinless Creatures! And upon this account it is mostly that they do hasten the Day and  
Com-



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Coming of the Lord Jesus; who for his Elect sake, that tire him with their Importunities, will cut short his Work in Righteousness, and put a speedy end unto this present World.

2. No Devils from without them, can deprive them of God's Love, nor of the Assurance of it.

1st. No Passive ones can. Seven of these are enumerated and specified by Name. Let's see of what force they be, whether they can do this great Feat or Exploit, or no.

1. Can Tribulation separate them from the Love of God? No: Those terrible Flails may thresh their Bodies, bruize and break their Bones; but they cannot drive out God's Love from their Souls. These painful Afflictions, whilst they be decaying the outward Man, they do cause the inward Man to be renewed Day by Day. The Saints are now more careful and solicitous for their Souls, when they enjoy the fewest Comforts for their perishing Bodies.

2. Can distress Divorce them from God's Love? No: For although they be in great anxiety of Mind, as not knowing where to go, nor what course to take, they being almost at their Wits end, all Help and Refuge failing them here below; yet however they be perplexed, they are not in despair, but they do look upward, and their Expectations are from God: Their Eyes are lifted up unto him, as the Eye of a Servant unto his Master, and of an Hand-maid unto her Mistress, 'till he do come and help them. They abound now in Hope, because of his Great Name; and what will he not do for his Great Name, *Jehovah Jireh*? When they are in the Valleys, he is in the Mount. They know that their Extremity is God's Opportunity: They are therefore as dying *Jacob*, ever waiting for his Salvation.

3. Can Persecution do it? No: The Love of God is now more plentifully and sensibly communicated to them; for if the World hateth them, God loves them: And although their Enemies are swifter than the Eagles, and do hunt their steps, and follow hard after them to destroy their Souls, yet they are not forsaken of their God. Sometimes he provides a hiding-place for them, an inviolable Sanctuary for them, either in Heaven, or under Heaven. Sometimes he preserveth them most powerfully, illustriously, and miraculously: Or if he do sell them into the hands of their Persecutors, the worst that they can do them is but to kill the Body; they cannot in the least destroy their Souls:

D

Yea,

Yea, and when they wreak their utmost of their Rage, Malice, and Cruelty upon them, they do but send these suffering Saints, when they drive them out of this World, unto their God, and into Heaven, where they would fain be.

4. But cannot Famine deprive them of the Love of God? Indeed this is a most sore Trial, and a most stinging Temptation. What, can a Mother forget her sucking Child? If thou wert the Son of God, if God were thy Father, who hath all Power, he could not have so little good-will for thee, but that he would turn these Stones into Bread, that thou mightest live, and not die. Even the Sea-Monsters do draw out their Breasts unto their young: And *he that provideth not for his Family, is worse than an Infidel.* What is become of thy God, thou Believer? Hold thy peace, Satan; my God is where he always was, even in the highest Heaven; and he knoweth my present and pinching Wants in this lower Earth: And if he saw that it were good for me, *he who is infinite Love and infinite Wisdom, and Alfsufficiency, even he would immediately spread a Table for me in the Wilderness.* Am I wiser than God? No; he knows what he hath best to do for me. A forty Days Fast, is better than an every-Day's Feast. I am famish'd here for my Sins, for my ungrateful Abuses of that Plenty which I once enjoy'd. I am punish'd here, that I may be spar'd hereafter. I have my evil Things in this Life, that I may receive my good Things in that which is to come. I am now tormented, that I may hereafter be comforted. Man liveth not by Bread only, but by that Word which cometh out of the Mouth of God. God's Word doth support and comfort my Soul; blessed be God for this Stay and Staff of Life.

5. But cannot Nakedness rid them of God's Love? Indeed this is a most potent Engine forged in Hell to this very purpose; for it woundeth the Saints in their most sensible part. This Temptation is against their Modesty, their Chastity, their Piety, their Purity, and true Honour: They can never think of it without Blushing and Confusion, without Fear, Grief, and Detestation. But the Dye is cast. Though the ungodly may strip them of their outer Garments, yet they cannot of the glorious Robe of Christ's Righteousness: And if they must suffer Ignominy for Christ's sake, a Spirit of Glory shall rest upon them, and that from God; yea, and for this temporary Dishonour which shall be done unto these Temples of the Holy Ghost, their naked Bodies,

dies, they shall be beautified and adorned with a far more exceeding and everlasting weight of Glory.

6. But cannot Peril sunder and sever betwixt them and the Love of God? No; for though they be every moment running the risk of their Lives, and always in jeopardy of Death, and that without are Frights, and within are Fears; yet they know that when this earthly Tabernacle shall be dissolved, they have an House, a Building not made with Hands, eternally reserved in the Heavens. And at what time they are afraid, they will put their trust in God. And we have received the Sentence of Death in our selves, that we should not trust in our selves, but in the living God, which raiseth the Dead, who delivers us from so great a Death, and doth deliver, in whom we trust he will yet deliver us.

7. But cannot the Sword separate them from the Love of God? Indeed this terrible Instrument of Divine Vengeance was at the writing of this Epistle, unsheathed out of God's Scabbard; it was sharpened, fourbished, and glittered to make a great slaughter among the Primitive Christians, who were as Sheep drawn out to the Shambles, and for his Name sake killed all the day long. Thus *Herod Agrippa* slew *James* the Brother of our Lord with the Sword, threatened *Peter*, and divers other Members of the Church in *Jerusalem*, that they should fall by the edge thereof: And *Nero*, and those other Red Dragons which succeeded him in the *Roman* Pagan Empire, did cut off many Myriads of God's Saints; insomuch that in the Tenth and last Persecution, which lasted ten long Years together, under that Bloody and Barbarous Tyrant *Dioclesian*, &c. Ecclesiastical Historians do relate, That there were not fewer than Ten thousand Martyrs kill'd every Day of the Year. And yet although they were thus hewn in pieces with excess of Cruelty, the Patience and Constancy of the Saints was immovable; it wearied and tired out the boiling Rage of their most inhuman Persecutors. They never forgot nor forsook their God, nor dealt falsely in his Covenant, nor was their Zeal for their Holy Religion in the least intermitted or abated; but it hapned to them as to God's ancient *Israel* in *Egypt*, that the more they were afflicted and oppressed, the more were they encreased, and were more embold'ned and encouraged to hold fast the Profession of their Faith without wavering; and the Blood of the Martyrs became the Seed of the Church, so that they flourished far more than before. The

Sword then, which is a most grievous Devourer and Destroyer, could not destroy the Love of God in them, nor God's Love for them.

2ly. Active Evils shall not separate us from the Love of God in our Lord Christ Jesus. The Apostle brings in ten of them, nine Specials and one General, as using their utmost Efforts to do it; but all to no purpose. We shall examine, and consider them particularly.

1. Death, that mighty Conqueror, that invincible King of Terrors, he trieth all his Forces, if possible, to despoil them of the Love of God; but all his Attempts are in vain and unavailable: For Love, the divine Love in them is stronger than Death; yea, and in the very Jaws of Death, they are so far comforted, and inflamed with the Love of God, that they bid a defiance to Death; they do dare and challenge Death to do its worst and utmost to them; they are above the Fear of Death; they rejoice in the near approaches of Death, invite and desire Death to do its will and work upon them, because then they shall have their Fills of Divine Love, and swim in the Ocean of its Delights and Pleasures forevermore. Thus our Holy Apostle, *I desire to be dissolved, and to be at home with Christ, which is far better. And we that are in this Earthly Tabernacle do groan earnestly, desiring to be clothed upon with our House from Heaven. We are confident, and willing also to be absent from the Body, and to be present with the Lord.* So *Elijah* he requested for himself that he might die, and said, *It is enough now, O Lord, take away my Life.* And thus we read of *Abraham, Job, and David*, they were full of Days, they had their fill of Life: They could part with Riches, Honours, Estates, Crowns, Kingdoms, all their Relations, and earthly Comforts, most willingly, that by Death they might come to the full Enjoyment of God's Love. God had satisfied them with long Life, and they longed insatiably to see his Salvation. Possibly some may say these were ancient Instances. I shall therefore subjoin a few modern Examples. *Mr. Henry Holland, a Famous Non-Conformist Minister and Preacher in this City, about an hundred years ago, lying upon his Death-bed, had this 8th Chapter of the Romans read unto him; which whilst he was expounding, and applying unto those who attended him, on the sudden he crieth out, Ob! what is this Light that shineth in upon me? They answer him, it was the Sun, which then brake out of a dark and black Cloud. No, said he, 'tis not the Sun-shine, but my Saviour's Shine. O! the Joys, O! the Comforts that I feel! whether in*

in the Body, or out of the Body, I cannot tell: I see, and feel things that are unutterable, and full of Glory. O! my Friends; let it be preached at my Funeral, and tell it when I am dead and gone, that God dealeth familiarly with Man. O! will you not go with me! It grieveth me to leave you behind me. I am as full of Comfort as my heart can hold. God dealeth familiarly with Man. And in these extatical Expressions, he roamed sweetly towards Heaven; till a while after sinking in his Bed, he sighed, *Ab! as yet my Sins do keep me from my God.* - But he soon recovered himself out of that Agony; and being ravished with the Love of God, he died that very Evening in Peace.

Mr. John Welsh (Grandfather to that worthy Scotch Minister of his own Name, the famous Field-Precacher, who deceased at Wapping some years ago) lying upon his Death-bed, was overheard speaking in Prayer these Words: *Lord! stay thy hand! Thy Servant is but a Clay-Vessel, he cannot brook, nor bear these excessive Joys which thou infusest to him. The Glories which he seeth and feels, do overpower him; he cannot sustain them. Reserve them, Lord! till he shall be out of the Body, immediately, and eternally in thy Presence in Heaven!* Reverend Mr. Newman, Author of the great Concordance, and Pastor of the Church of Rehoboth in New England, foretold the day and hour of his Death the last Lord's Day of his Life in the Pulpit, inviting his Church to hear him preach his own Funeral-Sermon on such a day of that very week; which accordingly he did from that Text, *Job 14. 14. If a Man die, shall he live again? All the days of my Appointed Time will I wait till my Change cometh.* Sermon and Prayer being ended, and the Blessing given, several of his Christian Friends follow him into his House, where they spend their time in holy and heavenly Discourses, in devout and fervent Prayers. At last, altho' he were in perfect Health, without any bodily Distemper or Sickness, he very solemnly takes leave of them all; giveth his last Blessing unto his Children; and embracing his Wife, he thanked her for her Conjugal Affection to him, for following him through that vast Ocean of 3000 Miles into the Wilderness, for all her tender Care of him, and Kindness to him; and praying down a Blessing upon her, he separates himself from her; and lifting up his eyes and hands to Heaven, and uttering these Words, *Now Angels do your Work!* He dropt down dead.

Let me subjoin one passage more, of my dearest, and only Brother, Mr. Philip Quick, of Plymouth, who died at the Age of 25.  
He



He was a most choice and precious Christian, one that lived and walked with God upon Earth. He spent three hours every day duly, in the morning, at noon, and evening, in private Religious Duties; began always and ended with Prayer, reading the Scriptures, and Meditation. At night he writ down in his Diary all Passages of the day, Sins, Duties, Frame of Heart, Exercises of Grace, Vows, Mercies, and whatever Providences worthy of Remark had befallen him, or others that day, and had reached his Ears. He was a most strict and conscientious Observer of the Lord's Day: The Tithes of all his Gettings he devoted wholly to Pious Uses; gave his Counsel and Pen to the Poor, without taking from them any Fees; would never intermeddle in an unjust Cause. He kept at his own Charges several poor Children to School, where they were taught to read in the Bible, and to learn by heart the Assemblies Catechism. He had a singular dexterity in preventing, and composing differences among the Merchants, who very much lamented his Death. The last four Months of his Health, he never rose from his knees in his Closet without Raptures of divine Joys: And all the time of his Sickness, he had the witness of God's Holy Spirit to his own Soul, that he was a Child of God. Only the *Thursday* morning (that he died the *Saturday*-night) about Two of the Clock the Devil set upon him most violently, and took his time to harraß him, whenas the Blood gushed out of his Nostrils, and could not be stopt by any means inward, outward, nor by opening of Veins in his Arms. This Exercise was very sharp, and he was almost drowned in Despair: But it pleased God to rebuke, and drive away the Adversary, who after about five hours tossing and tormenting of him, left him for good and all, and never any more came near him. To the Minister who prayed with him about seven in the morning, and asked him how it was with his Soul, whether Death was not terrible, and the Thoughts of appearing before the Judgment-seat of Christ, did not strike an horror into his Conscience? He answered, *My dearest Brother, I was never so hard put to it in all my Life as I have been this morning: For these five hours Satan hath tumbled me from Post to Pillar, taxed me for an Hypocrite, and damn'd me for a Reprobate: All my Comforts, yea, my very Hopes were all lost and gone, I did even quite despair of ever seeing God. But, blessed be the Lord! the Storm is now over; my Enemy is vanquished, and I am now delivered from him: For whilst you were pleading with God for suitable Mercy to be given to*

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me in my present Condition, the Lord graciously heard, and answer'd your Prayers: He drove away the Tempter from me, scattered all my Fears, resolved all my doubts; and tho' he was angry with me, yet his Anger is turned away from me, and he hath comforted me: Yea, those heavenly Joys, and Consolations which I had from him in my Health, but had been detained from me during my Sickness, are now restored, and returned to me in a full Tide. His Love is shed abroad in my heart; I sense and feel it; it warms and revives my Soul; I am as full of comfort as my heart can hold, I am now above the love of Life, and the fear of Death. And addressing himself unto God, Lord! said he, cut short thy Work in Righteousness! make a short Work of it, O my God! O! when shall I be at home with thee, O my Heavenly Father! Come! Come! Lord Jesu, O come quickly! And in these, and such like heavenly Breathings, did he spend the Thursday, Friday, and Saturday, day and night, waiting and longing for Celestial Glories; his Internals sound, his Judgment solid, his Faith, Hope, Love, and other Graces, exceeding vigorous and lively in their Actings. And after the last Prayer, in which he was recommended, and resigned up into the Arms of his most merciful Redeemer, he turning himself in his Bed, said with dying Jacob, O God I have waited for thy Salvation! and a short time after fell asleep in the Lord.

Mr. Robert Glover the Martyr (and here is one in this Meeting descended from him) having laboured long under an afflicted and troubled Conscience, and all the time of his Imprisonment under most severe Conflicts and Despondencies; yet resolving stedfastly with himself that he would glorify the Lord in the Fires, and seal his Truth with his dearest Heart-blood, altho' he had no Comfort, and that God did hide himself, and the Light of his Loving Countenance from him: When he was going to the Stake, at which he was burnt, He crieth out as a Man transported with Joy, *He is come! Austin* (it was his Man's Name who waited upon him) *He is come! He is come! The Comforter, whom I wanted and longed for, He is now come! and died joyfully and triumphantly.*

And let me extract one or two Passages out of my *Icones*, now in Manuscript, but which God willing in due time shall see the Light, and be published: They are of the Deaths of those two famous Divines, and Professors of Theology, Dr. *Andrew Rivet*, and Monsieur *Moses Amyraud*.

Monsieur

Monfieur *Amyraut*—— having given his dying Bleſſing to his deareſt Wife, and his Paternal Counſels and Bleſſing to his only Son and Grand-children, and done with all worldly Buſineſſes, fixed his eyes and heart wholly upon his God. He panted as the hunted Stag after the Water-brooks of Eternal Life. When he came out of a fainting Fit, he told thoſe about him, that he heard the Lord calling him from this miſerable World, and therefore he would make a Confeſſion of his Faith; which he did in a moſt large and ample manner, proving the Truth of the Chriſtian Religion, and of our Holy Reformed Religion, by many ſolid and unanſwerable Arguments. This I have profeſſed, ſaid he; I have preached this Holy Reformed Religion well nigh Forty Years. And turning himſelf unto the Papiſts (for there were many then preſent in his Chamber, Spectators and Witneſſes of his laſt end) Gentlemen, ſaid he, This is the only true Religion, and out of it there is no Salvation. That God to whom I am going knows that I do ſpeak the very Truth. This, and much more he uttered with a clear and audible Voice; yea, and thoſe very Papiſts heard him with much Reverence and Attention. And being deſired by ſome, who then waited on him, not to ſpend ſo needleſſly his few and fainting Spirits; He replied courageouſly, I am a dying Man, I cannot die better than in my Maſter's Service, and in edifying and inſtructing of his People. About a quarter of an hour before he died, his Speech failed him; yet had he his Reaſon and Underſtanding ſound and vigorous, even to the very laſt. When he could not uſe Vocal Prayer any longer, - it was viſible that he uſed Mental. For in the laſt fifteen minutes of his Life, he joined both his hands together, and lifted them up with his eyes unto Heaven, longing earneſtly for the Salvation of God; and in that poſture yielded up his bleſſed Soul into the Arms of his Redeemer.

Moſt admirable was the Death of Dr. *Andrew Rivet*. He had been full of Comfort all the time of his laſt Sickneſs; nor had he any Clouds upon his Soul, excepting for ſome few hours one Evening, which afterward were diſſipated by divine Grace before the morning. When Mr. *Lidius*, Miniſter of *Breda*, viſited him the day before he died, he told him, Sir, I long for the Coming of my Saviour, I long for his ſpeedy Appearance in Glory, that I may be delivered from this Body of Sin, and be with Chriſt, who both in Life and Death is Gain unto me. I embrace

embrace Christ by Faith : I am greatly oppressed, but I am in the hand of my Shepherd : I embrace my dear Saviour Jesus Christ, and now all my desire is to be with my God.

His Wife seeing Death in his Face the morning that he died, said unto him chearfully, Farewel my dearest Heart, Enter joyfully into Everlasting Life. Yes, said he, I am going unto thy God, and my God : We have got the Victory : All is ours ; Amen ! Even so be it ! Farewel my Son : Farewel my dear Niece ! Be not afraid : Persevere in the good Ways of God : Let none take your Crown : I go before, you shall follow me shortly : Do not doubt it, we shall go together, and meet the Lord in the Air, and shall be forever with him. Come, Lord Jesu ! O ! make haste : Take thy poor Creature unto thy self : My Work is done : I am ready ! I am prepared. Come Lord ! I climb up unto thee : I hope, I wait, I knock at thy Gate. Open ! Open, Lord ! unto thy poor Servant. A Friend asking him, Sir, Are you not always joyful ? He answer'd with an intelligible Voice, Yes, I have full Assurance. And closed with those Words of the Psalmist, in *Psal.* 36. 7.

*O ! Lord, how great thy Favours be  
To them that put their Trust in thee,  
And in the Shadow of thy Wing ?  
With full Delights thou fillest them,  
And in thy Pleasures purest Stream  
To drink, thou dost them call and bring.*

And a little time after he added :

*Thrice happy be whom thou dost chuse  
Near thee to dwell and stay,  
That he may flee unto thy House,  
And there remain for aye.  
We shall be filled plenteously  
With Riches of thy Glory great,  
And in thy Sanctuary on high  
We all abundantly shall eat.*

The Company having voided the room, his Son lamenting that they were left alone : No, said he, I am not alone ; for God is with me. His Son reply'd, Sir, you must now be your own Evangelist ; you have received the Ministry of Reconciliation, now preach and apply to your own Soul the Message of Peace. I do so, said he, and my Soul believeth. Sir, said his Son, Fear nothing ; For whosoever believeth in Jesus Christ shall not perish. Yea, said his dying Father, but have Everlasting Life. His Son pray-

ed for him in short Ejaculations, that God would send him the Comforter. *Yes, my Son, he is come.* Then, Lord, give unto thy Servant full Assurance of thy Love! He answered, *The Lord hath done it.* O cloath him with thy Salvation! He answered, *The Lord hath cloathed me!* Well then, Enter thou good and faithful Servant into thy Master's Joy: He calleth thee: He stretcheth forth his Arms to receive thee! At this Word he raised up himself, and opened his own Arms. His Son prayed, Strengthen, Lord! more and more the Faith of thy Servant in this his last Agony, that he may see thee, that he may hear thy Voice, that he may be raised up to take hold of Eternal Life! Yes, said the dying Monsieur Rivet, *Courage! Come, let us go to the Throne of Grace, and obtain Pardon. That is done, said he.* Take up the Shield of Faith, and put on the whole Armour of God. He answered, *I have every piece of them;* and added, *I have fought the good Fight.* His Son helped him in the rest, *I have finished my Course, I have kept the Faith;* and there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge, shall give unto me in that day. He added, *yea, and he will do it.* See, the hour of my Redemption is now come. Lord! give Wings unto thy Servant! Open unto him thy Paradise! Let him be received to the blessed Vision of thy Face, and let him be with the blessed Spirits of just Men made perfect! Let him receive that White Stone, that Hidden Manna; and let him bear part in that New Song, which none understandeth, but he that singeth it! He concluded, *So be it! Amen!*

Whilst his Son and Niece (the Daughter of that Venerable old Man of God, Monsieur du Moulin, Pastor and Professor of Theology at Sedan) were offering up these short ejaculatory Petitions, there came into his Chamber two or three dear Friends, who were Eye-witnesses of his most happy Death. The two Ministers of the City of Breda came in a little after them, but too late to hear him speak: They only made a short Prayer. He lying with his Eyes and Hands lifted up to Heaven, one of the Company said, I believe that at this instant he enjoyeth the blessed Vision of God. Then he forced himself to say, *Yes!* and with that Word sweetly yielded up the Ghost, at half an hour after Ten in the forenoon, the 7th day of January, in the year of our Lord, 1651. and of his Age 78. and six months, having served our Lord Jesus in the Ministry Six and fifty, and in his Professorship above thirty Years, with great Pains, Faithfulness, and Honour.

Let



Let me add another Instance of the comfortable and blessed departure of that most Reverend Minister of Christ, Mynheer *Johannes Thilenus*, Senior Pastor of the *Dutch Church of Middleburg* in *Zealand*. He was a most painful and fruitful Preacher of the Gospel, a Man of singular Prudence, Zeal, Piety, and Courage, of a most generous and abounding Charity to the poor Members of our Lord Jesus; and most especially to the Persecuted and Banished from their Native Soil, for Religion and Righteousness-sake, to whom he gave large Summs with an uncommon Freedom and Liberality. His whole Life had been exceeding edifying, and so was his last Sickness and Death. In his dying Bed, he told some Christian Friends, that he had absolutely resigned his Will unto God, whether for Sickness or Health, for Life or Death. And those Christian Friends, who visited and discoursed with him about his approaching Change, and his speedy deliverance from all those Evils of this lower World, could see heavenly Joys sitting on his very Face and Countenance. *How earnestly*, said he, *I wait impatiently for the Coming of my blessed Saviour and Redeemer*. But I shall say more of him in my *Icones*.

Let me relate one Passage of that Star of the West, our Famous Mr. *Hieron*, Pastor of the Church of *Modbury* in *Devon*. The last Sermon that he preached (which was in the latter end of *May*, 1617. at the Lecture in *Plympton Morris*, about six miles from *Modbury*) to a vast and thronged Auditory; coming out of the Pulpit in a great sweat, he took a Cold, which cast him into a Fever; the Stone and Gout joined in with that fiery distemper, and both of them did most grievously afflict and torture him. The Lord was pleased to exercise his Servant's patience, by putting him upon the rack; and yet neither of these mortal Diseases did cut asunder the Silver Cord of his Life; for he died of a *Kardialgia*, a disease in the Orifice of the Ventricle. All the time of his sickness (which lasted one whole month) he lay in a profound silence. When his Relations, and Brethren in the Ministry, and some of his most intimate Friends, and spiritual Children, whom he had begotten unto Christ in the Gospel, came and visited him, and enquired of him about his spiritual and eternal Estate, he seemed to take little, or no notice of them; nor did he for some time reply unto them, unless it were with weeping eyes and salt tears (flowing down his pale cheeks) being sorrowful Indications of his grievous Soul-troubles. Once, and but once, during this long and violent conflict with Satan, did he speak, and that was unto his Wife, who most passionately bemoaned her sad Condition, with bitter Outcries and Lamentations, what would

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become of her, and her ten Children, if God should take away her Husband, and their Father from them? *Leave Woman, said he, bold thy peace, That God who feeds the young Ravens, will never starve my young Herons.* In the midst of his Temptations and Desertions, the old Mr. *Dodding* (that reverend and faithful Minister of *Pool*, near *Kingsbridge* in the same County of *Devon*) one of his Bosom-friends, being present with him, and an eye and ear-witness of his deep sighs, groans, and mournings, demanded of him the true Cause of his grief and trouble, that he might impart a seasonable word for his Support and Comfort. Mr. *Hieron* opens himself freely, but in a few words, to this his judicious and skilful Soul-Physician: *Sir, said he, there is a dark cloud upon my Soul, and a thick and black mist betwixt my self, and that Happiness I have been looking after. For I have been a too partial Judge of mine estate, and thought it much better with me, than in truth it is, or I have deserved.* This was all he declared to him at that time, and then retired again with the Psalmist into the Closet of his own heart, seriously searching into the true grounds of his hope, and endeavouring to lay a sure and solid Foundation for his everlasting Condition, and to secure unto himself the Blessedness of that unseen World into which he was now entering. In this frame he continued the most part of his Sickness, but nothing at all concerned for this World, or for his dying, perishing Body; his thoughts being wholly taken up about Eternity, and the everlasting Salvation of his precious, immortal Soul. It pleased God, the Father of Mercies, the God of all Consolations, about 3 days before his departure from this vale of Tears, to answer all his Doubts, and to disperse all his Clouds, and to break the Powers of the malicious mischievous Tempter, and to grant him, through our Lord Jesus Christ, a glorious Victory over him: For he spake Peace unto his Soul, and gave him his Holy Spirit the Comforter. And then Mr. *Hieron* became more free, and enlarged in discourse with those godly Persons who were about him. He told them, *That now at last, through Divine Grace, he had obtained Peace with God, and felt the Consolations of his Spirit, and that the Lord had lifted up the Light of his loving Countenance upon him.* To his Physician, asking him how it was with him, he answered, *Sir, I am a very weak Man; but the weaker I am in body, the more I labour to be strong in the Spirit; yea, I have laboured, do labour, and thank God that my labour is not in vain. I have many things to speak that way; but I do now want a tongue to utter them; yet something I must speak, I would not have you nor the World think that my Death is hopeless; for tho' I have lain all this while silent, as you have*

have seen, yet my Thoughts have been taken up with matters of greater Consequence; and now I thank my God my Soul is full of Comfort. I do verily believe I shall see the Light of the Lord in the Land of the Living: But what am I? or what is my Father's House, that God should deal so graciously with my Soul? He hath called me into the state of Grace, fitted me in my Education for the Ministry of his Word, brought me in his appointed time to the practice thereof, given me some Reputation in it, and blessed my Labours in some measure unto his People. He hath not dealt thus with every one, no not of his own Chosen. I speak not this boastingly, but comfortably; not to extol my self, but to magnifie the Goodness of my God. I know whom I have professed, whom I have preached, whom I have believed; and now I see Heaven open, and ready to receive me, being freed from all Care, except for my People after me. I wish, if God were so pleased, that nothing I have taught them might be the savour of Death unto death to any of them. In these and such-like heavenly Discourses, did this holy Man of God spend his last Hours, 'till he breathed out his precious Soul into the Arms of his Lord Redeemer.

But possibly some may say, These are Examples of Men, whose natural Courage hath gotten and atchieved for them this their Confidence on a Death-bed: But what have you of such Triumphs by those of the softer and weaker Sex, when they are a dying? I answer, That with God there is no respect of Persons, nor difference of Sexes: He is equally gracious to the Female as to the Male; his Power is seen in their Weakness; his Grace hath been magnified towards them in their Languishing, and hath given unto them also the best Wines in the worst Times, and the sweetest Cordials in the forest Trials. Take some instances to this purpose.

A gracious young Woman told a Minister of the Gospel on her Death-bed, asking her whether she were willing to die? *Ah! Sir, I am most willing, if it were the good Pleasure of my God; not only because I am under extream Torments of my Body; but that I may be freed from all Sin, and be for ever with the Lord.*

Mrs. Jane Ratcliffe of Chester, although her Friends did plead with her to be pleased with Life, she not being satisfied with their Arguments, left these Reasons under her own Hand why she desired Death, which were found in her Closet, after she was dead.

1. *I desire to die, because I want, while I live here, the glorious Presence of God, which I love and long for; and that sweet Fellowship of the Angels and Saints, who would be glad of me, as I am of them, and would entertain me with unwearied Delight.*

2. *I desire to die, because whilst I live here, I shall want the Perfection of*

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of my Nature, and be as an estranged and banished Person from my Father's House.

3. I desire to die, because I would not live to offend so good a God, nor to grieve his Holy Spirit; for his Loving-kindness is better than Life: And he is abundant in Mercy to me; and it doth lie as an heavy Load upon my Heart many times, to think of displeasing him.

4. I desire to die, because this World is generally infected with the Plague of Sin; and some have this Plague-sore running upon them, and I myself am tainted with the same Disease; so as whilst I live here, I can be in no Place, nor in any Company, but I am still in danger of being infected, or to infect others. And if this World hate me, because I endeavour to follow Goodness; how would it rejoice, if my Foot did but slip! Therefore, how woful would my Life be unto me, if I should give occasion to the World to triumph, or blaspheme, because of me!

5. I cannot chuse but desire to die, when I consider that Sin, like a Leprosie, hath so corrupted me, that there is no Soundness in me; my Mind, my Memory, my Will and Affections, yea, my very Conscience is still impure. In every Faculty of my Soul, there is a miserable mixture of vile Infection, which makes me weary of my Life; and all this is the worse, because it is incurable, and an inseparable Companion of my Life, so that I can go no whither to avoid it. There is no Business that I can dispatch, that concerns my Happiness, without a Mixture in my Heart. Though God's Works be all fair, yet there are in my Nature many Defects, Insufficiencies, Mistakings, and Transgressions; so that I may say with David, Innumerable Evils have compassed me about. Mine Iniquities have taken hold of me, so that I am not able to look up; I therefore desire Heaven for Holiness, rather than for Happiness, that I might sin no more. I desire that Condition, wherein I may most glorifie God.

6. I desire to die, because of the malignant and incessant Assaults of the Devil. I can stand no-where before the Lord on Earth, but one Devil or other is at my Right-hand, and must of necessity enter into Conflict with them and their Temptations, and be buffeted and gored by them, which is a thousandfold worse than Death.

7. I desire to die, because I shall rest from the hard Labours of this Life, and because nothing in this World can give me any solid Contentment: And those Friends whom I lose by my Life, I shall find by my Death, and enjoy in another World to all eternity. As for my Children, I have no trouble; for that God which hath given Life and Breath, and all they have, whilst I am living, can, without me, provide for them when I am dead: My God will be their God, if they be his; if they be not, What Comfort would it be for me to live?

live? My Life would be exceeding bitter to me, if I should see them dishonour God, whom I so much love.

And as she desired Death, so was she not afraid of Death; because though it separated the Soul from the Body, it could never separate it from God: And Death was a conquered Enemy, and she was assured of the Victory. Nor did the Pains of Death terrifie her. *Because God, said she, who hath loved me in my Life, will not neglect me in Death; and whatever I lose by Death, I shall have it restored to me at my Saviour's second Coming, made much better than now it is.* Her Desires were strong for a speedy Dissolution; so that she cried unto God in the Words of *David: Make haste to help me, O God of my Salvation! Be pleased, O Lord, to deliver me: O Lord, make haste to help me.* And God heard her Prayers, and granted her Requests; for she died in such a calm manner, that when she was thought to be but asleep, she was found dead, *Aug. 17. 1638.*

I will finish with one historical Relation more, that you may see how unable Death is to separate betwixt Elect Believers and the Love of God. *Mrs. Drake, a Religious Lady, the Wife of Francis Drake of Essex, in the County of Essex, Esq; had lain under Terrors of Conscience for ten Years together, and could not be comforted. Many Ministers had dealt with her, to root out that vile Opinion she had took up of herself, That she was a Vessel of Wrath, a forlorn and accursed Reprobate, lost and undone for ever. Mr. John Forbes, a most eminent Divine (and one of my Predecessors in the English Church of Middleburgh) Mr. Robert Bruce, that excellent Man of God, and Minister in the Church of Edinburgh in Scotland, Dr. Preston, and famous Mr. Dod, could not by all their Skill, Eloquence, and Arguments, gain upon her for some Years so much as to use the Ordinances. The Terrors of God were so heavy upon her Soul, that she was weary of her Life, and yet afraid of Death, as what would bring upon her the perfection of all her deserved woes & miseries. Yet after she had been so many Years tossed and excruciated with Anguish of Conscience, it pleased God, out of his infinite Love, to yearn upon her with his Bowels of Compassion, and to seal home his everlasting Purpose of Grace and Glory unto her Soul, about four Days before she died: For sending in the Morning for Reverend Mr. Dod, who pray'd and talk'd a while with her, with variety of excellent Discourse of Death, Heaven, and Eternal Glory, she suddenly interrupted him with a strange and uncouth Outcry, *Oh! oh! oh! What's this? what's this? I am undone, undone,**



done, undone! I cannot endure it, endure it. Oh! Oh! O let me be gone, let me be gone. Oh! I must be gone; I cannot tarry. Oh! what shall I do! what shall I do! O Father, O Mother, Husband, kiss me, kiss me, and let me be gone. Come all; farewell all; let me take you by the Hand, and be gone. Lo! lo! the Angels are come; they wait, they stay for me. O dear Mother, why hold you me? I must be gone. Oh! He is come, he is come, he is come! Now you have it, you have it, you have it; why hold you me? Let me be gone; my Work is done. O call, call, call; where is my Crown? Fetch me my Crown: Bring, bring, bring me my White Robes; quickly, quickly, quickly; why run you not? The Angels stay, Now you have it, you have it, you have it, (meaning the Answer and Return unto their Prayers.) Oh! it overcomes, overcomes me! I am undone, undone, undone! What shall I do? what shall I do? what shall I do? Oh! you will not let me be gone. She utter'd innumerable such-like Expressions with incredible swiftness, in the 16th part of an Hour, which another could not have done leisurely in one full Hour. She had her Eyes lifted up, and fixed on the House-top, as if she had seen a Vision of Angels, and raised her self up, as if she would have flown away with them. This sudden, ravishing, unsupportable Pang of divine Joy (beyond the strength of Mortality to retain, or be long capable of) being over, and her astonished Friends and Relations being silent, she directs her Speech unto Mr. Dod: Sir, what did you think of me lately in this strange Posture? Did not you imagine me to be mad? Mr. Dod replied, No; but that it was very strange to them all, having never heard nor seen the like. So said she, Surely it was, it was very strange. But will you know how it surprized me? This Morning, as I was alone in private Prayer, I begged of God that he would not absent himself from me for ever, but that once before my Death, he would reveal Christ unto me, and give me some sense and feeling of his Love, and open the brazen Gates of this hard Heart of mine, that the King of Glory might enter in. After which, as you had prayed, this sudden Out-crying-fit of unsupportable Joy surprized me, with such violence rushing in upon me, as I could not contain my self, but make this sudden Out-cry amongst you all. But I must confess unto you, I know not, neither do I remember what I said---But now I thank God who hath heard my Prayer, and revealed Christ unto me, and now I care not for all the World---O pray! pray! pray! O give Thanks; for now you have it, you have it, you have it!

The same Day, about four in the Afternoon, the Chamber being full of her Friends, she was again suddenly rapt into another Extasie of divine Joy, uttering just about the same things as in the morning, continuing about the same time, and so ceased, and she became

came to her most sweetly. She then calling for Mr. Dod told him, That her joy and sense thereof was so overcoming and strong, as she could not for her Life contain her self from breaking forth thus again, because her frail self was overcome therewith. Now she was all for singing, praising, and thanksgiving; for she now affected no other part of Prayer, as being Heir of all things, not needing anything here below. In this joyful frame she continued about five days, 'till on *Monday* the last of her Life in this World, Mr. *Dod* and Dr. *Preston* coming to her, she rejoiced and smiled, taking 'em by the hand with a chearful Countenance, beckoned unto Mr. *Dod* to give thanks, and with uplifted hands bent her self to join with them in that Duty: But whilst they were at Prayer, suddenly her hands falling, and her lips going, she sunk down in the Bed, and departed, leaving all her Friends weeping and mourning about her.

2. As Death, so Life cannot separate betwixt Elect Believers, and the Love of God: They have renounced it, and all its Sweetness and Pleasures, that they might enjoy God, *Heb. 11. 35*. Those famous Old Testament Martyrs refused to accept of Life, and Liberty, and all its Comforts, upon those dishonourable and uncomfortable Conditions of parting with their God, who is Love essential and Love eternal. Read at your leisure the 7th Chapter of the 2d Book of *Maccabees*.

3. Angels cannot separate them. It is impossible the good Angels should go about to do it: For 'tis contrary to their holy Nature, Wills, and Ministration: And evil Angels, if they attempt it, shall never succeed in it.

**But** Principallines shall not do it, either the Arch-angels (for there is Order and Degree among the Angels; and some of each Order and Degree, as is probable, did fall from their holy Estate in which they were created) yet these great Princes of Hell shall never be able to divide the Elect from the Love of God.

15. Powers cannot, those mighty Potentates in the Angelical World, thereby offend and execute the most fearful Judgments of God: One of these Numbers stronger than the whole Army of *Satan*, by his order, smote *Israhel* 18,000 Men of them in one night: Or suppose that such a Power be in our great Monarchies, and the mighty bloody Tyrants of this World, whose Laws are their Law; such as *Pharlah*, *Belshazzar*, *Sitha*, *Alphonso*, *Amnon*, *Leisels*, *Nero*, *Maximilianus*, *Licinius*, &c. that this Power, not to speak of our modern Furies, that are called the *Whores of God's Saints*, and devouring their Field, and gorging their labor, their Estates, their Inhabitants, their Dragon, Apostles, their Dens, and Dungeons, their Mines and Gallies, their Racks, and Torturings, are so far from separating God's Saints from

his Love, that they do fix, and root it more firmly, immovably, and inviolably in their hearts.

6. Nor can things present, good or bad, Flatteries or Cruelties, they cannot, they shall not divorce us from the Love of God in Christ.

7. Nor things to come: These indeed are very fearful, and our Apprehensions of them are exceeding terrifying, and do sometimes cause Despondencies, *Luk. 21. 26.* for a time, yet cannot these do the feat.

8. Nor heighth of Prosperity.

Nor 9. Depth of Adversity; neither Dignity, nor Infamy, Temporal Misery, nor Temporal Felicity; neither Thrones, nor Prisons, neither mounting Flames, nor deep sinking Storms.

10. Nor any other Creature, be it what it will, it shall never be able to rob us of that Love which God beareth us in Christ Jesus, nor to drive out of our Souls that Love which we bear to God. It is invisible and eternal; and therefore I may say as the Church did, *Jf. 8. 59.*

10. Associate your selves, O the people, and ye shall be broken to pieces; give your selves, and ye shall be broken in pieces; take Counsel together, and it shall come to nought; speak the Word, and it shall not stand; for God is with us.

Could the Elect be separated from the Love of God? then God must be changed, who is *Alpha and Omega*, the first and the last; he that is, was, and is to come, always the same, which cannot be. Besides if God change, either it must be for the better, or for the worse. For the worse: For the worse, 'tis Blasphemy so much as to imagine. For the better, that is impossible; for there can be no additions to infinite Perfections, and therefore no alterations in his eternal Love and Affections. Again, if the Love of God be changeable, his Decrees must be so. But these Foundations stand sure, and immovable as Mountains of Grasse. If God change in his purpose of Love, then his Covenant of Love must be broken; but this is inviolable and eternal, *2 Sam. 23. 5.* *Pf. 89. 34.* Could the Love of God cease, and be no more; could it be removed from the Vessels of Election, then Christ must be a Lord and King without Subjects, an Head without Members, without his Body; a Saviour, and Redeemer without any Souls ransomed or saved by him; yea, the Death and Passion, the Resurrection and Ascension, the Advocateship and Intercession of our Lord Jesus would be in vain. God's Promises must be false; the Holy Ghost must be a Sanctifier and Comforter, and yet no Person sanctified or comforted by him: All which are absurd, blasphemous and impossible; therefore Elect Believers may be well assured of God's Love, and that God will rest in his Love towards them; and nothing shall sunder or sever betwixt them and God's Love.

*Quest.* But may not their Love to God cease?

*Ans.*

## The Triumph of Faith

*Ans.* 1. The Act of Love may be omitted, suspended, and lost for a time.

2. The Intensity and Vehemency of their Love to God may be intermitted, remitted, and abated, as Water that was hot in the seventh, may grow cool in the second degree.

3. But the habit of God's Love infused into them by the Holy Spirit, can never be eradicated, or extirpated out of their hearts, God's Gifts of saving Grace being without Repentance.

*Quest.* Do the Saints retain their Assurance of God's Love always, and without wavering?

*Ans.* No: The sense of it is inequally in them; it hath its ebbs and flowings; some have more, others less; and they who have it to day, may lose it to morrow by their negligence and carelessness.

2. You must distinguish betwixt Assurance and Joy: Saints may have a Calm where they have no ravishing Comforts: Their hearts may be rooted and grounded in God's Love, when they are without the sensible motion, without the sweets and delights of it. God doth not feast his dearest Children with sweet meats and delicacies every day.

Let me close with a word of Use. The Popish Doctrine that teacheth Assurance cannot be had without a particular and immediate Revelation from Heaven, is false, and contrary to Scripture, 2 Cor. 13. 5. *Isai.* 40. 1, 2. *Phil.* 4. 4. The Arminians, who leave Men doubtful and uncertain as to their future and eternal Estate, and who teach that Believers may fall away from Grace totally and finally, that Elect Persons may become Reprobates and Apostates, the Children of God to day, and the Children of the Devil to morrow, and for evermore: This their Doctrine is Atheological, Antiscriptural, and Atheistical.

2 Use. This serves to reprove such as are without Assurance of God's Love, that are in the dark, at a loss, not knowing whether God doth love them with an everlasting, or they God with a Love unfeigned: Such are without Light and Life, without any inward Peace, Joy, or Comfort: These are either stupid, senseless, or desperate.

*Quest.* But whence comes this?

*Ans.* From a Life of Sensuality and Voluptuousness. Such as pamper and please their Flesh, never care for the Love of God. *Hos.* 4. 11. *Whoredom, Wine, and New Wine take away the heart.*

2. It proceeds from Laziness and Negligence in God's Service. They do not give all diligence to make their Calling and Election sure: They do not work out their Salvation with Fear and Trembling, *Heb.* 6. 11, 12.

3. From







